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And now they roll away, and seem to die
In labyrinthine caverns of mine ear,
Which grow interminable, as I fall
Insensible, a conqueror on the sand." — pp. 68 - 76.

Art. VII. — *Göttingen und die Georgia Augusta. Eine Schilderung von Land, Stadt und Leuten in Vergangenheit und Gegenwart für Einheimische und Fremde.* Von Friedrich Wilhelm Unger. Göttingen: Verlag der Deuerlich'schen Buchhandlung. 1861. pp. 239.

The ideas entertained in this country of a German university are of the most opposite character. With the traveller, who gets his impressions on the deck of a Rhine steamer, or among the gay scenes of Heidelberg, the prominent idea is the picturesque side of student-life, with its traditional peculiarities of the duello and the other entertainments set forth by the student in Faust: —

"Ein starkes Bier, ein beizender Toback,
Und eine Magd im Putz, das ist nun mein Geschmack."

With others, the first thought is of a hotbed of neology, awakening a holy horror of Hegel and Strauss. A third set are so impressed with the profound investigation and solid learning of the German scholars in the varied fields of jurisprudence, science, philosophy, and history, as to take with unasking confidence the wildest vagaries, if sanctioned by a German name. Others still, without giving much thought to the subject, conceive of a German university as a sort of institution for general culture, where lyceum lectures of a higher kind are delivered, and erudition is insensibly imbibed from the atmosphere of the place. It is the old story of the figure with the gold and silver shield. The German universities present multifold phases of character, and are generally lauded or condemned on one-sided grounds. We therefore gladly avail ourselves of the excuse given by the publication of Dr. Unger's instructive and entertaining account of the town and University of Göttingen, to try to sift out some popular errors, and to aid our readers in forming a clear and tangible idea of what a German university really is.

In Germany, as in every other country, the course of liberal study is divided into two parts: the preparatory course, in which the young student is trained and disciplined by teachers till he masters those subjects which are indispensable to all educated men alike; and the concluding course, where much greater independence is allowed, as preparatory to the duties of active life. The first is the gymnasium course; the second, the university course.

The gymnasium is often flippantly compared with the American college. Between the two there is, to be sure, some analogy. The aim of both is partly to store the mind with useful knowledge, and, more than this, by the disciplinary character of their studies, to enable it to lay hold of new subjects of thought and investigation, to seize leading principles, discarding the unimportant elements, and to master a science in a philosophical, systematic way. But in the nature of many of the studies pursued, the age at which the pupils enter, and the management to which they are subjected, there is as great a difference between the gymnasium and the college, as between the municipal institutions of Boston and those of the free towns of Bremen and Lübeck. The pupils of the German gymnasium enter at a tender age, remain some nine years, and are instructed from the rudiments onward. The age at which they leave the gymnasium is — as far as we can judge from the scanty statistics at our command — not very much under the age of our college graduates. But up to that time they are treated as school-boys. They are drilled and instructed by masters, and sit in school from thirty to thirty-two hours a week. The university student looks on them with a greater feeling of superiority, than a senior does on a freshman. He nicknames them *Pennäle*, a cant term derived from the *Pennal*, a case in which the scholars carry their pens and pencils, and which, with a tin box shaped like the heel of a shoe, but larger, for carrying their slice of bread and butter, and a slate and satchel, is the most striking outward mark of gymnasiasts going to school, —

"Lævo suspensi loculos tabulamque lacerto."

He talks of the time when he was at the gymnasium very much as if he were talking of the time when he wore a frock and pinafore. His mind goes back with no fond longings to the period when he was engaged in his disciplinary studies, and the friendships then formed are mere boy-friendships, without the enduring ties of class feeling. As regards instruction and methods of education, much improvement might unquestionably be made in American colleges, if the German system were thoroughly studied, and its good features adopted. But in the higher matter of *morale*, of feeling and sentiment, the advantage is immeasurably on our side. The German gymnasiast is an unemancipated boy. The American collegian may sometimes fancy that he is treated like a boy, and chafe at regulations which to his age seem puerile and trivial; but in general he has the sense to see that the internal affairs of a great educational establishment cannot be quietly conducted without certain wholesome regulations, which would be unnecessary if he were under parental discipline. In general, too, he feels that he is already in a great measure liberated from school restraint, and in his intermediate position between boyhood and manhood he takes on a manly, and not mannish, tone of thought, which is a pleasing medium between the boyish subjection of the German gymnasiast and the unrestrained license of the German student. On his very entrance to college he anticipates the time when he shall be ranked among the alumni, and, with a harmless vanity that we may indeed smile at, but must still in a manner respect, he calls himself proleptically a member of the class of sixty-something-far-off-in-the-future. He has a personal pride in the past history of the college. He is already admitted within the precincts of that mystic free-masonry of scholars, which to the outside world is such an incomprehensible thing. The feeling grows stronger when he leaves the college. He is now a part of something that has grown up organically with his country's growth, and strengthened with her strength. He has become one of the brotherhood. His name is enrolled with those of the best men the country has produced; from the record of their lives he draws a motive to endeavor that keeps him steadily up to the homely duty of every day. And if — happily or unhappily for him — he is placed in a position of trying responsibility, this feeling of kinship with them reminds him that many eyes are fixed on him, and nerves him with a heroism not easily surpassed. What was it that kept up the Harvard youth in the sickening hopelessness of Ball's Bluff and Fredericksburg, or amidst the carnage of Antietam and Richmond? The rattling of musketry, the screaming of shells, and the whole awful discord of martial sounds, must have set the mind whirling with those strange and vivid images that rush in only when danger and terror are hard by, — memories of the prayers said at a mother's knee, of lovers' walks in shady green lanes, of little brothers and sisters sauntering hand in hand to school, of peaceful college days, and endeared studies and friendships. And, ah! who shall tell how the instinctive pride of association shot into the mind and fired it with a mettlesome, high-spirited resolve, when those beardless heroes, who had everything to live for, stood up calmly and radiantly to die?

The training of the German gymnasium, then, excellent as it is in many respects, hardly exerts that incidental influence on character which is one of the most important things in a college education. The German gymnasiast is *an unemancipated boy*. The American collegian *is a man in his novitiate*. He is the custodian of time-honored usages and venerable traditions, with a feeling of responsibility like that of the Attic ephebus, who, admitted to some participation in public duties and dangers, registered a vow not to disgrace his sacred arms or to leave his post, but to uphold his country and deliver her beautified to his successors. This fundamental difference between the gymnasium and the college has stamped itself on all possible phases of feeling and language. The German word *Student* means a professional or university student. The American word *student* means, κατ’ ἐξοχήν, an undergraduate of a college. If the student is studying a profession, we call him a medical student, divinity student, or law student. He loses the generic term, which links him to large classes of men, and receives a specific name of much feebler significance. In Germany all the graces, romance, and poetry of student-life cluster, not round the gymnasium, but round the university;

in America, round the college. We cannot conceive of a sentimental song, describing the longings or emotions of a German gymnasiast or an American medical student. The very mention of this last suggests at once the professional revelry of Bob Sawyer and Ben Allen. The American professional student is practically what the German student calls a *Philister*, — a word used with various shades of meaning, but always with the fundamental idea of a burgher as contrasted with a student, a man cut loose from academic companionship and general study, and absorbed in the narrower interests of his particular calling in life.

The gently corrective influence of college training on the community at large cannot be too highly appreciated in this country. The admitted danger of republican institutions is, that the power may gradually slide into the hands of the unthinking and the incompetent. Hence most theoretical writers on government argue in favor of an aristocracy of some sort, to rally around positive and fixed institutions, to act as the guardians of the historical element, and to rise up in troubled times, like Virgil's good man, and say peace to the waves of popular frenzy. We cannot sympathize with those foreign thinkers who regret the absence of such a class in America. The fancied want is supplied by the large numbers of college-educated men scattered over the land. Many, too many of them may never have shone in college, nor borne off college honors. They may have been shaky in their Latin quantities, may have staggered in their equations, and been entirely nonplussed by the mysteries of *Baroko* and *Celarent*. Still they have caught the infection of the air, have gauged their own strength and weakness from the daily competition they have been subjected to, have imbibed some conception of the range of human learning, and acquired at least, if they have acquired nothing more, something of the humility of Socrates, who knew only one thing, — that he knew nothing. Translated to new places, and surrounded perhaps by conceited and presumptuous smatterers, they are the centres of a wide influence, the *optimates*, the καλοὶ κἀγαθοί of their respective neighborhoods. If there is in their circumspect deliberation somewhat of the conservative element of an aristocracy, it is an aristocracy open to all, without the invidious accident of birth or the spirit of clique. What a privilege it is considered to belong to such a body, the experience of every college will show. Dull sons of rich and influential parents cling tenaciously to the skirts of all our colleges, and refuse to be shaken off, feeling that in after life the advantages of fortune and family connection alone will not give them a due *status* in the world.

Had the number of colleges in this country been greater, we feel positive that the rebellion would have been much less successful, if indeed it had not been wholly stayed. Even as it is, when the future historian of the war inquires into the state of feeling in the South at the outbreak of the rebellion, he will find that, with the exception of a few incorrigible hotspurs, the younger generation of college-bred men were decidedly of the party of law and order, looked on the rebellion with disfavor, and were reluctantly drawn into the vortex only when the general infatuation had acquired a head which swept everything before it. Too many instances of this are known, to leave much doubt.

But we are wandering from the subject of the gymnasium. Nothing can be further from our intention, than to speak disparagingly of these excellent schools. We simply insist that comparisons based wholly on the plan of studies are utterly one-sided and unjust, and that, while in Germany it is the professional study which gives the turn and cast to character, in America the professional study has little to do with the development of character, and the college study a great deal. Nay, more; we are ready to admit that, in matters of a purely scholastic nature, a degree of thoroughness is required in the gymnasium, which might put many a college to the blush, if scholastic attainment is the only thing aimed at. But, on the other hand, with a full consciousness of the superficiality which our colleges must perforce tolerate, on account of the present condition of our society, we still maintain that an education in an American college is better in the main for American youth than a German education would be, gives them more *aplomb*, and fits them more thoroughly for the various exigencies of their future life.

History and experience show that for Germany the German system is equally well devised. The instructors in the gymnasia are university men, many of them ranking among the coryphæi in their own departments. The long waiting and slow promotion incident to an academic career induce them to choose in preference the less honored but safer gymnasial career. That they do not fall into a slothful mechanical routine, the quarterly catalogue of books issued in Germany and the pages of every scientific and philological journal bear witness. No question is started respecting methods of education that does not call out a swarm of eager combatants. No mathematical, physical, or philological text-book appears, that is not pounced upon, — perhaps by half a dozen critics at once, — and pulled to pieces without fear or favor, and its merits and defects set in a clear light. Nor do they by any means confine themselves to a second-hand erudition and a judicious remodelling of the labors of other men. Many of the books yearly issued from the German press, which extend the boundaries of knowledge, are the results of their independent study and thought. It is not an uncommon thing for a gymnasium teacher to receive a call as a university lecturer, and not uncommon for him to decline, and remain in his humbler sphere of duty, contented to serve the cause of good learning with his pen rather than his voice. Frederic Jacobs was repeatedly called to a professorial chair, but spent the most of his life at the gymnasium at Gotha.

At the end of the gymnasium course, the scholar, if found prepared, is forwarded to the university. No examination is required for admission *at* the university, the fitness of the applicant being judged of entirely by such documentary evidence as he may bring with him. A foreigner is admitted to the university on the mere strength of his passport. It is obvious that, if many persons were received in this loose way, the university lecturers would labor under the disadvantages usually complained of by professors in our professional schools, — the want of an audience homogeneously educated and capable of appreciating the lectures. But the proportion of foreigners is not large, the state has not the responsibility of providing for them after they leave the university, they help to pay expenses, and it is thought good policy to attract them. The university lecturer is insured a well-educated audience by the strict regulations which govern the final examination at the gymnasium. The decree of the German Diet of November 13, 1834, provides, in general terms, that the applicant for admission to the university shall present such testimonials of good character and fitness as are prescribed by the state to which he belongs, and binds the several states to keep the Diet informed of the local regulations. What the particular differences may be in different states, there is no need that we consider here. In Prussia, which may be taken as the representative state, a most rigorous and searching examination, oral and written, is required in the principal branches of study pursued at the gymnasium. The immediate examining board consists chiefly of the officers of the gymnasium; while, as a check to prevent favoritism, and in general to see that the work is properly done, a royal commission of inspectors is present, consisting of professors of the university, and others specially appointed by the crown.

Thus, — we repeat it, for it is an important consideration, — the German university lecturer is insured an audience educated up to the standard of his lectures. The gymnasia are under the supervision and control of the state, and the greatest care is taken to sustain their efficiency.

We come now to the university. What is a university? As used at the present day, it is a word of very loose import, employed by different nations to denote very different things. Originally and etymologically, *universitas* is a *totality;* applied in a concrete sense, it means a body of men associated together,* a *community* or *corporation* of any sort. It is thus used as early as the times of the Roman jurists, and is applied in its general sense to the guilds or peculiar corporate bodies of the Middle Age. As used, therefore, of the mediæval schools, *universitas* means nothing more than *a guild of scholars;* according as the teachers were the predominant idea, as at Paris, or the body of pupils, as at Bologna, it is called *universitas magistrorum* or *universitas*

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* Savigny, Geschichte des römischen Rechts im Mittelalter, III. 412.

scholarium. As the domains of knowledge gradually widened, the term *universitas* began to be used to represent the new conception of the totality of knowledge, being transferred from teachers and pupils to the subjects taught. To find an adequate Latin expression for university has occasioned much difficulty to scholars. F. A. Wolf uses the simple *universitas*, the absolute use of which word may be questioned. The combinations *universitas litterarum* and *universitas studiorum*, which are commonly used, though perhaps the best as conventional terms to denote a thing unknown to the ancients, refer to the union or totality of studies, and not to the corporate character of teachers and taught, which is the original idea.

As now used in Germany, the predominant idea of a university is that of a place where the whole range of science and letters is represented. It may seem like the repetition of the merest truism, like saying that two and two make four, to add that the object of the university is professional study. But many intelligent men in America are not quite clear on this point, and many young men go yearly from this country to Germany in quest of a phantasm they are not likely to find, — "general culture." True to their historic origin, the German universities still hold fast to the original division into four faculties.* The three faculties of Theology, Law, and Medicine explain themselves. The only faculty unfamiliar to American ears is the fourth, or Philosophical Faculty. This is the general receptacle for everything not included in the three other departments, embracing Philosophy, History, Mathematics and Physics, Philology and Linguistics, Zoölogy, &c. Each faculty is presided over by a dean, and as the head and representative of the university stands the rector.

The university teachers are divided into four classes. The highest are the Ordinary Professors, who receive a regular salary. The second class is composed of the Extraordinary Professors, who do not receive a full support, and are not eligible to the university senate. Thirdly come the Private Lecturers, who are not paid by government, having merely the privilege of lecturing, and showing by their success what their abilities are. In the fourth class are included instructors not in the line of promotion, as teachers of the polite accomplishments, such as dancing, fencing, and music, and of the modern languages.

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* The two universities of Munich and Würtzburg are exceptions, having an additional faculty styled the *Staatswirthschaftliche Facultät*, — the Faculty of Political, or, perhaps better, Public Economy. The object of this faculty is to prepare young men for government service. Lectures are delivered on such subjects as Mining and Forest Law, Police, Political Economy and Finance, and Technology. Of course, where there is a mixed religious population, Catholic and Protestant, the Theological Faculty is subdivided.

Instruction is given principally by lectures. In some departments exercises of a practical character are held, as in the chemical laboratories, and the theological, philological, and pedagogical seminaries. It is a common practice, also, for the younger lecturers to hold *conversatoria*, *examinatoria*, or *repetitoria*, something of the nature of a familiar colloquy, in which the student is examined, and difficult themes in the lectures of the professors are more fully explained.

Those persons who form their ideas of German university lectures from American lyceum lectures are greatly mistaken. An American popular audience would shun a university lecturer *cane pejus et angui.* There is no attempt at fine writing or fine speaking. Extempore lectures, except on purely demonstrative subjects, are looked upon with disfavor, as wanting in solidity, and necessarily involving wearisome repetition. The lecturer usually *reads*, with great deliberation, a carefully written lecture, fortifying his statements with masses of citations, of which he gives chapter and verse.* Some lecturers adopt a half-way course, reading a portion of the lecture, and filling out extemporaneously. Exhaustive thoroughness is aimed at in the treatment of subjects, and the dryest details and minutiæ are often as carefully elaborated as the most captivating general truths. To a foreigner, it is very striking to see lectures attentively listened to, that would put an audience of American youth to sleep. Our young countrymen, not much accustomed to this mode of instruction, are too apt to go to a lecture with the idea of "picking up something general," to dawdle listlessly through the hour, at best in passive receptivity, roused to attention now and then by some interesting anecdote or eloquent passage, and then to come out of the lecture with a few vaguely remembered "facts," and much general confusion of mind. The German student goes *at* a lecture in an inquisitive and aggressive spirit, prepared to discuss and criticise it, and wrangle over it. At the same time, he usually respects the opinions of the lecturer, and insures himself against superficialness and the mere retention of general ideas, by carefully writing the lecture down in ink, not in the form of heads or notes, but in regular, connected discourse, like a book :

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* The idea of *reading* is implied in most academic terms relating to lectures, — as *lectiones*, venia *legendi*, *prælegere*, *Vorlesungen*. The current German word to denote the lecturing of a professor is *lesen*, *to read*.

> "Denn was man schwartz auf weiss besitzt
> Kann man getrost nach Hause tragen."

The "black on white" is carefully preserved, and at the end of the course bound up in book form. Thus the student is in possession of a tolerably complete treatise on the subject of the lecture, which has been impressed on the memory by the process of writing, and to which he can refer at any future time, if his memory slips, or if he wishes to follow out the topics suggested, and to read up the literature so abundantly cited.

Various opinions have been held, even in Germany, as to the advantages and drawbacks of the lecture system, but the prevailing sentiment is in its favor. While the narrow-minded student may cling too tenaciously to the "black on white," and may fancy himself a scholar as he complacently surveys the bound volumes of lectures on his shelf, the more sensible class look on the lectures, as they are intended to be looked on, as a provocation to independent study. The lives and works of many of the most original scholars show, in many cases, what a decided bent was given to the mind by the university course. Surely no man that ever lived was less a worshipper of the letter than Gottfried Hermann, and yet his biographer has put it on record that the subjects on which he tried his daring originality during the years of his long life were the very ones to which his attention was directed during his student years.

But since many of the systematic works in literature and science published in Germany have grown up from academic lectures, the question will readily occur, why it would not be as well to print the lectures as books, and let them be read or studied, especially as the little inaccuracies inseparable from catching the words of a lecturer would thus be avoided.* A clergyman, noted for his cogent way of putting truth, reasons thus of the stated ordinances of worship: "Many people say, 'Why go to church? I can read my Bible just as well at home.' To which I reply, '*Do* you read your Bible at home?'" The study of a book by one's self — unless regulated by a recitation, which would imply a radical change in German notions — might easily degenerate into a spasmodic effort, or a pure cramming process; whereas the lectures, occurring day after day, with stated intervals between, insensibly permeate the mind, and are digested and assimilated, like regularly recurring meals. Furthermore, the lecturer is himself a living authority. He can occasionally throw a gleam of light on an obscure topic, by a familiar conversational remark, and very often suggests ideas and trains of thought that are wholly new, and in advance of any printed book. But, after all, the strongest argument in favor of this method of teaching is the psychological one. As long as man is man, the human presence and the spoken word will have their weight. The oratory may be bald, and the style dry and quaint, yet the ideas of a solid, original thinker lend a magnetic charm to his voice, and the proverbial sympathy of an audience with the speaker, and the mysterious *rapport* in which they are put with one another, make the living word tell more than a book. The German lecturer never wearies his hearers by the length of his lecture, three quarters of an hour being his limit,— an example of moderation that might be profitably followed in this country.

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* An amusing instance of such a mistake occurred at a lecture of F. A. Wolf's. Wolf said that the modern Greek word *νά* came from *ἵνα*. The lectures were printed from the notes of an auditor more faithful than intelligent, and the illustrious scholar was made responsible for the strange statement that "the word *νά* came from *China*"! which in German has much the sound of *ἵνα*. The lectures of Niebuhr, published from notes, contain many strange mistakes of the ear.

Still the lecture system pushed to an extreme, and not used as a guide to independent study, undoubtedly leads to bad results. We are not aware that it has ever been proposed to substitute for it the so-called tutorial system, of recitations from text-books, but a party not wholly without influence, represented by such men as Bischof in Bonn, and Diesterweg and Theremin in Berlin, is in favor of totally abolishing lectures, and substituting the *dialogic* system of instruction in their stead.

We have not yet mentioned the division of lectures into public and private. The difference between them is, that the public lectures are delivered gratis, while for the private a moderate fee is paid by the student. For lectures occurring four to six times a week, a Friedrichsd'or is charged (about $ 4.25) ; for a lecture of three hours a week, half that ; for the longer courses of two lectures a day on the Pandects, two Friedrichsd'or. These sums mean somewhat more in Germany than they do here. It is thought a sensible thing to make each student pay directly for every private course he hears, instead of paying in the lump, since he is naturally more inclined by self-interest to attend regularly. For indigent students the time of payment may be postponed, but in no case is the fee ever remitted.

Every professor is bound to deliver a public course, yet the object of the stringently worded regulation is half avoided by the transparent artifice of making the public lecture virtually subsidiary to the private, or contriving to make it unintelligible unless the private course is attended. The public lectures ordinarily occupy fewer hours in the week, and are held in lower esteem.

The selection of courses rests with the student. It is imperative on the professor to deliver the course announced, provided a certain number declare their intention to come, and pay the fee, if it is a private course. The ordinary number required is three, — "tres faciunt collegium," — but in some universities it was, formerly at least, two, and in others it is now four. As small a number as three is, however, rare, except with inferior lecturers or on abstruse subjects. After the lectures are selected, the student is not compelled to attend.

Still the regularity of attendance is very respectable. Beside the pecuniary motive alluded to, other inducements are held out. The student is furnished at his matriculation with a Testimonial-book, in which he enters the courses he proposes to hear. At the end of the course the professor certifies to the character of his attendance, and the student is obliged to hand in his Testimonial-book to the authorities, when the time of reckoning comes and he presents himself for examination. Theoretically this is a good plan, but practically it does not amount to much. The professors are not apt to be very discriminating in their certificates, and usually attest, "attended with extraordinary industry." The testimonial system is pronounced by Thiersch an unmitigated absurdity, and has very probably been considerably modified of late years. The principal hold on the student is the examination itself. No student can go into one of the learned professions, be accepted as a classical or mathematical teacher, or in general fill any tolerably respectable place in the government service, without passing a most rigid examination, — an examination not for a degree, but to determine whether he is qualified for the post. There is a loose, floating notion, that the German student is held up to his work by the attractions of study alone. Nothing can be more false. The government looks on every student as in some sort a servant of the state, and holds him to a strict account. *Take the two examinations away,* — the examination on leaving the gymnasium, and the examination on leaving the university, — *and the whole university and lecture system of Germany would immediately drop to pieces.* In no country outside of Germany could this entire system be kept up so successfully. The stimulus of degrees would be impotent in comparison with the incentives in the hands of monarchical, almost absolute governments, where a man's whole career in life is affected by his success at school and at the university, and where science is really Schiller's milch cow to thousands.

Not all professors have the right of examination, which often operates unfavorably. It is for the student's interest to attend the lectures of his future examiners, as he is very likely to be questioned on the topics they discuss. Other lectures — as good as theirs, or even better — expediency may permit him to neglect. Then again, fashion, caprice, accident, are found at German universities as well as elsewhere. We know of a course of lectures delivered some years ago by a man whose name is familiar in both hemispheres, which began with an audience of three, and ended, to the great mortification of the lecturer, with an audience of one. There was no good reason for this small number, as the course was a valuable one, on a not unpopular subject, and this lecturer generally had a pretty large audience, though he was not a member of the examining board. But it was the fashion of some influential students at this particular time to decry his lectures in favor of another professor, who was an examiner. At the same time a fantastical, half-crazy theologian, who lectured on "The War in Sleswick-Holstein from the Christian-Germanic Point of View," had his lecture-room thronged with hearers, who came to amuse themselves with his personal invective and droll theological quips.

Even a superficial sketch of the nature and workings of a German university would be incomplete without some notice of the great feeder which keeps the professorial corps supplied, the Private Lecturers. After passing through the university, and spending some specified time subsequently in further study, these teachers are required to attest their ability by publishing some treatise in their particular department of science or letters, aud passing the examination for the *venia docendi*, or *venia legendi*. For their support they look to the fees for lectures, which probably, in most cases, do not amount to much, to such collateral literary work as they can pick up, and to their own private resources. In a country and society which present a complete contrast to the shifting changes and sudden elevations of American life, and where title is a universal open-sesame, there is always a struggle to get on one of the great grooves of advancement. Hope holds out to them, as to the candidates for orders in the English Church, her hand full of glittering prizes. An extraordinary professorship, then an ordinary, a possible election to the post of *rector magnificus*, the titular decorations and orders of knighthood so lavishly scattered by the German courts, high seats among the dignitaries of the land, — can it be wondered at that, with these grades of promotion looming up in succession, they are willing for a time to eat the bread of patience? that, when academic success means everything worth seeking, there should be a crowd of emulous aspirants struggling towards the high places, and keeping literary and scientific life from inertness? But ah, the failures! In the precincts of every university you will meet weary-looking elderly men, wandering as if in quest of something, they know not what. These are the men who, term after term, advertise lectures in the university programme, — lectures to be delivered at an hour and day convenient for the auditors — who never come, — *horis diebusque commodis*, *hora audituris commoda.* If you have time, they will button-hole you, and confide to you their long story of grievances: how they have been barred out of their promotion by the fawning subserviency to the state authorities of one rival, and by the intrigues of another. You listen incredulously, and leave them in their delusion, feeling what a comfort it must be to have a grievance to nurse, to these lonely lives wasting under the heavy burden of hope long deferred.

The *venia docendi* is conferred solely by the several faculties of the university, the government of the state having, according to the theory of the university system, neither the right to forbid the lecturer's entrance on an academic career, nor to depose him after he is established, since it pays him no salary. Of late, however, complaints are rife that the governments are interfering with the prerogatives of the private lecturers, and making them a matter of ministerial or administrative whim; they have required the applicant to bring a certificate from the police authorities, that there is no objection against him on the score of politics or violation of police regulations; and in one case, at least, they have ventured to depose a private lecturer. What the right and what the wrong may be, it is hard for a foreigner, at a distance, and not cognizant of the personal matters which usually enter largely into questions of this sort, to determine. But the natural presumption is, that the governments, irritated by some injudiciousness of these men, who are apt to be rather unruly members of the body academic, have gone beyond their legitimate sphere of action in throwing restrictions round the system; and as the independent position of the private lecturers has always been regarded as a characteristic part of the university arrangements, and has been made rather a matter of national pride, the complaint has gone forth that academic freedom has been encroached on.

The phrase "academic freedom" is one of those vague catchwords used without clear ideas, and appealing more to the feelings than to the understanding. Sometimes it is used to denote the *status* of the student in civic life, sometimes, to designate a free system as opposed to a compulsory system of study. Taken in its most comprehensive sense, it asserts the autonomy of the university as a body, and its independence of the state, except so far as the university interlocks with those fundamental concerns of civic and political life that come legitimately under the control of government. The history of the German universities shows the prevalence of this idea from the start, and, in a country where political freedom is circumscribed, explains the deep hold of the university on popular affection. The founders of the famous schools of Paris and Bologna were laymen, who had the boldness to wrest learning from the jealous and exclusive grasp of the Church. From being originally voluntary, informal associations, the mediæval schools gradually adopted the organization of guilds; they had a similar system of masters, journeymen, and apprentices; the German journeyman wanders from master to master till his time is up, and the German student, even now, goes from university to university during his student years; and as in the various handicrafts the journeyman was obliged to present a master-specimen of his skill before being admitted as a master of the guild, so the scholar presented a dissertation and held a disputation before he could be admitted as a master of the liberal arts. The guild decided of itself who should be admitted to the privileges of the association, and the papal and imperial privileges granted to the universities merely established and confirmed them as corporations, without implying that Pope or Emperor had any concern with their internal affairs.* The German universities, resting on this basis, stood at length as a compact phalanx, a state within the state; they began to feel their strength, and loudly to assert their opinions. They lent Luther their ears, nursed the Reformation, and scattered his teachings over the land. They were the great strongholds of liberal ideas in an age when liberal ideas were found nowhere else, and down to the present day they are the centres of all new developments, of all intellectual progress, of all reform. The impetus given by the academic bodies to the Revolution of 1848 is too well known to need mention.

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* Scheidler, Geschichtliche Darstellung der Entstehung der Hochschulen, p. 209.

Withal, however, they stand under the effectual control of the state. The gymnasia depend in part for their support on the communes in which they are situated; the universities are furnished with the sinews of war directly by government, either in the form of supplies from the treasury, or from estates managed by government, the income of which is appropriated to their use.* The general management and supervision of the university is in the hands of the Minister of Public Instruction. The care of the funds is committed to a royal Curator resident at the university, who is the official medium of communication between the university and the state authorities. The curator is charged in his instructions not to interfere with matters belonging to the Rector, the Academic Senate, the Faculties or their deans, but at the same time directed to see that these authorities keep within their proper bounds, to warn them against any irregularities, and, in case of need, to report them therefor to the ministry. In the internal affairs of the university much is indeed left to the university authorities; the Faculties in the narrower sense, consisting only of the ordinary professors, confer degrees under the authority of the university, and elect annually their own Dean; the ordinary professors elect, also annually, the *Rector Magnificus*, who is, with the Curator, the highest academic personage, and the representative of the university in its outward relations; they elect, furthermore, a certain number of the Academic Senate, a body of about a dozen men, which is the connecting link between the faculties, and holds stated meetings once a fortnight to consider matters pertaining to the university as a whole, and to exercise discipline in important cases.* The nomination of three candidates, in case of a vacancy in a professorship, is also left with the faculties. But they have merely a nominating power, and it rests with the state authorities to select one of the candidates or not. In this way, and in the various indirect modes of influence known to a paternal government, the fatherly hand of the state bears steadily upon the university, with a pressure often hardly felt, but none the less real, and keeps it in the way it should go.

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* Dieterici, Preussische Universitäten, p. 6.

We have no design to speak of the influence of the German universities on German life, speculation, and scholarship, or to treat of the interesting subject of student life. Our object has been simply to give a sketch of the framework of a German university, to show what is done and how it is done. Incomplete as the account has been, it is full enough to show what a world-wide difference there is between the German and American systems. The original conception of the *universitas magistrorum et scholarium* is still held fast and perpetuated in all university usages that govern the masters. On the body of students, also, the idea of a common guild of literary craftsmen is daily impressed. They are all subject to the same statutes, and enjoy the same privileges; they have their own special court, the right of being imprisoned in a jail of their own, and, in some states at least, they enjoy in common an alleviation of the military service. In social life they all mingle freely together, and their friendships and intimacies are almost invariably regulated by a similarity of tastes, in the rarest instances by the similarity of pursuits. A community of feeling like this cannot be made, — it must grow up with a slow, organic growth. The history of our professional schools, which are mostly the creation of recent times, established as separate departments, each complete in itself, and standing alone like the Cyclops, —

θεμιστεύει δὲ ἕκαστος
Παίδων ἠδ᾽ ἀλόχων, οὐδ᾽ ἀλλήλων ἀλέγουσιν, —

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* The Senate consists of the Rector, the Rector of the preceding year, the Deans of the Faculties, four Ordinary Professors elected by the Ordinary Professors, and the University Judge. We give it as laid down in the Statutes of the University of Bonn, which have been our guide in the above account.

forbids the idea of such an all-pervading sentiment of unity. For anything like this we must look to the old-fashioned American college, which has come down to us side by side, and of a piece, with our law and forms of government.

The other conception of university as a *universitas litterarum* or *studiorum* is not fully represented by anything in this country. The three Faculties of Theology, Law, and Medicine correspond, as far as they go, in many respects, to the German idea. But they certainly do not complete the cycle of human knowledge, and the scientific schools attached to several colleges, useful as they have proved, indicate, by their circumscribed name, something far short of a German Philosophical Faculty. How far this faculty may be filled out, and the German idea of a universality of studies realized in our day and generation, we will not undertake to guess. To carry it out in the German spirit would require our professional schools, as a first condition, to bar their doors against all but college graduates; secondly, it would demand the exclusion from them of a considerable proportion even of college graduates, unless the usages of our colleges were so altered as to dismiss annually all incapable of passing a rigid examination; and, thirdly, it would imply a pretty radical change in our national habits and whole social organization. If the crowds of people who flock quadrienníally to Washington, with shiny carpet-bags, black Kossuth hats, and gray shawls fastened with steel pins, anxious to get a judgeship, a diplomatic situation, or any high post in administrative service, were obliged, as a *sine qua non*, to pass an *examen "rigorosum*," then indeed we might expect to see universities of the German stamp, with their seats filled with an attentive auditory. But with our form of government, allowing to individual whim its fullest fling, with the natural impatience of American youth to plunge into the whirl of life, and with the manifold calls to instant work in a country where the harvest is great and the laborers few, such conditions could hardly be imposed.